

(66)

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 3rd to the 5th of February, 1869.

THE *Punjabee Ukhbar*, of the 29th of January, offers some remarks upon the report of the Superintendent of Police, Goojranwalla, to Government. The writer says, that "all the other District Superintendents of Police have mentioned in their reports that the new caste, '*Koka Punth*' (a religious order), has met with no encouragement. These people destroy all tombs that they come across. In 1867 they were punished for doing so, and this seems to have had a wholesome effect on them; and they have also discovered that the religion they are supposed to follow is not worth acknowledging. To believe in it is hurtful, both in this world and hereafter, as they are looked upon also by Government as criminals. The disciples of Ram Singh, too, are shaken much in faith. Up to 1866, Ram Singh could not change his place of residence without first obtaining the consent of Government to do so; but when the Government set him free, and evinced no desire to interfere with his affairs, this very carelessness caused the people to change their ideas of him and his creed, and all reasoned that he could be nothing very great when Government ceased to care anything about his movements. Ram Singh, Naib, whom they call Subah, they look upon as equal to Gooroo Gobind Singh and Gooroo Nanuk, and they say that the

Almighty has come 'into the world in the form of Ram Singh. The District Superintendent of Ferozepore says that a person who has become a new *Koka* for the purpose of testing him, hid Ram Singh's dress, in order that he might see whether the act was known; so that for three or four days the clothes were duly searched for, but not found. At last his faith was proved to be false, and he soon found out that his *gooroo* knew nothing at all. When this news spread, people began to wonder, and gave him up. We also learn, from a trustworthy source, that when these people chant, both men and women are quite naked; so that it may be easily imagined what the result of such scenes may be. The sensible and respectable people leave them, and run away some distance from such places. We are certain, however, that this *gooroo* will try his powers again over the people."

It is noticed that all the office-bearers of the Punjab (native?) have sent a petition to the Lieutenant-Governor, asking for an increase to their allowance—each one according to his qualifications and deserts; should rise to Rs. 600; and that similar to the rank of Extra Assistant Commissioners, they should enjoy the same privileges, and be called "Assistant Commissioners," instead of "Head Clerks," and that this promotion should be noticed in the same way as the promotion of other officials is noticed. It is said that the Commissioner of every district has given his opinion on this subject.

Under the heading "A New Example Worthy of the Notice of Government," the following appears:—"We write with much regret, and wonder greatly, that even now, in the Independent States, there is a great deal of misrule, and the dependents suffer much violence. Here is a new example. The Gwalior Durbar has fined a man—a servant of the Durbar—Rs. 20,000. After some time, when the fine had to be exacted, the Durbar passed an order to the effect that this fine should not be taken from the servant, but that the people

(dependents) should be made to pay it." The editor remarks, that "this is happiness indeed! One acts and another pays; and this is justice and mercy: if this be so designated, God only knows what punishment is called."

The *Lawrence Gazette*, of the 30th of January, does not require particular notice.

The *Koh-i-Noor*, of the 30th of January, after much that is mere reprint of old news, gives the following from Umritsur:—
"A correspondent writes, that there is a person in the jail whose sentence was only ten days' imprisonment, but the duffadar of the jail, on account of his own covetousness, and under pretence that the prisoner ground the *atta* (flour) coarsely; beat him so severely that he died, and his body was made over to his friend. The duffadar was arrested, and is in confinement."

The *Karnama Hind*, of the 1st of February, publishes the following under the heading "Benares." It is reported on trustworthy authority, that about a month ago the Sahib Alum Alamiyan, the Mirza Sulaman Shah Bahadoor, who went to Benares on a visit to the ex-Nawab of Tonk, has now returned to Delhi, but Sahib Alum Mirza Jharyia Bahadoor is still at the residence of Baboo Uchanuk.

The *Bhiddia Bilass*, of the 23rd of January, and the *Rahnoo-mai Junjab*, of the 29th, do not require particular notice.

The *Mujm-ool Bharain*, of the 30th of January, notices that "Government has sought the advice of Political Agents concerning the policy of allowing English travellers in India to proceed into Rajpootana without permission; because they go and create disturbances, which are the means of trouble and annoyance to the Government; and this generally happens in Central India. We are sure that orders will soon be issued to prevent travellers from proceeding into Rajpootana."

The *Ab-i-Hyat Hind*, of the 1st of February, opens with a lengthy article upon the advantages of rules and regulations.

The writer proceeds to say, that "from the first the Rajahs of Hindoostan instituted laws for the Government of their country, but which only bore upon one point. Enough; those who went against them suffered trouble in every way; for in those days, there were no people from other countries; still, there were two modes adopted in the management of the country: first, the rules for the condition of the ryot; the other, a law for the taxes on the people: and this latter has always been changed by Government, and is liable to changes from various causes. Religion was allowed to be one; and during the Mussulman reign, the great desire was to convert people to the Mussulman religion; in fact, it was nearest the heart of the rulers to do so. Let us see what difference there is between times past and present. To our thinking, if it shows as wide a difference as there is between Heaven and earth, what wonder that it should be so? The English civil laws of various kinds are all one (or the same) to every creed; and by them all are bound. Look at the arrangements for land and revenue collections, and see with what facility and ease they have been instituted and carried out; for although such rules are not new, still there never was in them the advantages they now have;" &c., &c. The writer instances Oudh, and lands of other Provinces, which are now under British rule, in comparison with the same lands in former times. "How much more flourishing and wealthy they now are: no one has the power to delay payment of revenue; the cultivators are happy; and the produce of the country, and the facility for collecting revenue, is all due to the excellent arrangements of the British rule." He goes on to say:—"In some Governments the troubles and annoyances given are numerous—especially to those poor ones who are tied down to hard labour day and night: and then the servants, how much do they oppress! So much, that they become helpless; while the present cultivators of the soil pay their revenue cheerfully to the British Government, and double their wealth; for neither does the Government take more than is its due, nor do the servants of Government

exact anything from them." The writer, after citing some Hindoostanee stories to illustrate his argument, adds, that "it is well seen how tyrants, and they who oppress others, meet their reward sooner or later;" and then points out to those "who oppressed the people in the year of the Mutiny, how each one has met his reward;" and remarks that "all who wish to see and feel the justice of the present Government should study the decisions of the High Courts, which will soon satisfy them of Government justice."

It is pointed out that "the custom in Hindoostan is to settle cases, generally, by *punchayats* (arbitration); but that in such settlements nothing is acted upon but what is said by each party: while the settlements by Court of Law always show good and reasonable grounds for their decision. It is clear that the Government is anxious for 'fair play,' and that no one's right should be taken from him; all parties being satisfied with the Judge's decision. Enough, then; the rights of its subjects is the kind thought of Government, as it is that the governed should behave properly and uprightly. It is further patent to all that Government takes great interest in the education of both males and females in Hindoostan; and we are certain that education will be the primary cause of contentment and happiness among the people of the country. It is to be regretted, however, that the more respectable class of people spoil their children with idle and luxurious habits, or encourage them to indulge in such." The writer adds, that "it would be well for the Government to establish a law for every caste, and pass an order that any one who is ruined at the house of his family, or if any respectable person follows evil habits, shall be liable to some punishment."

The *Khair Khwah Punjab*, of the 1st of February, the *Gwalior Gazette*, of the 24th of January, the *Sadiq-ul Ukhbar*, of the 30th of January, the *Noor-ul Ushar*, of the 1st,

the *Rafa Khaliack* of the same date, and the same paper of the 15th, do not require particular notice.

The *Rohilkund Ukhbar*, of the 30th of January, does not call for particular notice, and is mainly occupied with old news. It is remarked, that "the Chiefs who solicited a last private interview with Sir John Lawrence were not allowed that privilege, but that on the day appointed for such reception, Europeans and Natives were admitted at the same time, and no separate interviews were allowed."

The *Oudh Ukhbar*, of the 27th of January, does not furnish much in the shape of news. Noticing the question as to what language is best suited to the Courts of Justice, the writer says:—"Two different plans are under consideration; some think that the Oordoo language and Persian character should be used; while others are of opinion that the Hindee language and Nagree character are best suited." The editor remarks that "it is difficult to offer a correct opinion on the subject; but that the language which suffers no injury, and can be learned in its correct form, and in which existing evils might be remedied, should be best suited for the purpose. It is known that the Mahomedans were the cause of abolishing the use of the Hindee language, and it now becomes necessary to do what is best suited to the times."

The presentation of a *khillut* to Munshee Ameer Alee Khan Bahadoor, accompanying a letter from the Secretary, Foreign Department, is noticed as a matter of congratulation.

Under the heading "Ulwur," it is stated that the Maharajah Sahib has gone to Ajmere, to endeavour to make some reconciliation in the matter of Ummoo Jân and others, who have been expelled from Ulwur, and that he has said much to the Sahib Agent on this subject: the Agent, to please the Maharajah, has made a report of it to the Governor-General; "but," the writer adds, "we do not feel sure of success, as

these people were turned out by order of Lord Canning, and even their correspondence has been interrupted : how therefore can the Sahib Agent go in opposition to this? or perhaps this gentleman has not seen the papers in the case, which are in the office of the Resident of Rajpootana. On the people of Ulwur the sword of violence is drawn : let us see when God will have mercy on such a wretched country, and when the Rajah Sahib will come to a sense of his duty."

The *Sholatoor*, of the 2nd of February, after extracts from English and vernacular newspapers, mentions the arrival, and consequent arrangements thereon, of the Ameer Azim Khan and Sirdar Abdul Rhyman Khan in British territory, as well as the promise of protection to them so long as they keep free from all disturbances ; &c., &c.

The *Muir Gazette*, of the 3rd of February, after much that is only reprint, notices the order of Sir J. Lawrence concerning the press, and says that 'it is very gratifying to see that the British Government appreciate the value of newspapers ; so much in opposition to the opinion of Hindoostanee Chiefs concerning them, who look upon newspapers as of no importance whatever, probably because they do not understand them. But it is wonderful that even the chief district officers do not care for them ; although it is quite necessary that every district officer should look into the newspapers of their districts, in order that they may become acquainted with the state of the country under their control. How good it would be for all Government servants to take newspapers ; and the Government ought to advise them to do so. Some Commissioners remark that there is no use in taking in such absurd papers as are published by the native press. In reply to these, I say, doubtless, Hindoostanee papers do not effect much benefit, but this principally refers to England ; for in this country the value of Hindoostanee papers is well known to the English, as they can understand that such papers are in favour of the people and country, and the

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Government prefer that it should be so. Therefore it is quite necessary for the rulers to become acquainted with the language of the people. We do not argue that those places where such papers are published, and the Sahib Commissioner, Judge, or Collector, look to Oordoo papers, are better off than any others; but there is certainly a better chance of any acts of oppression or grievances being made known; and where quick and clear-sighted officers are, they take in native papers from all sides, with the object of being able to see what is going on by perusing them."

The *Juluatoor*, of the 3rd of February, discourses upon affairs in Burmah, and the way the King is going on, which "entitles him more justly to the character of a *bunneeah* than a King; for the way in which he trades in grain (rice) is well known, and it would have been more becoming if he had sold the grain at a cheaper rate than the *bunneeahs*;" &c., &c.

The *Ukmil-ool Ukhbar*, of the 3rd of February, the *Naiyar Ukhbar*, of the 4th, the *Ukhbar Alum* of the same date, the *Oordoo Delhi Gazette*, of the 6th, and the *Moofeed-ool Anam*, of the 4th of February, do not contain any news of importance. The latter paper mentions that the Maharajah of Cashmere is said to have issued orders favourable to the exportation of grain from his country into British territories.

The *Allygurh Institute Gazette*, of the 5th, contains the usual amount of writing in English and Oordoo, but of no importance.

The *Nujm-ool Ukhbar*, of the 3rd of February, does not require particular notice.

The *Malwa Ukhbar*, of the 3rd of February, makes extracts from other papers, and then quotes the Madras journals concerning the arrival of Lord Mayo at Madras; his appearance in public, &c., being marked by the appearance of a rainbow simultaneously, "which is considered among the

Madrasées as a happy omen, as soothsayers speak well of it; as full of happiness, feasting, and great meetings."

Reference is made to some report concerning the Maharajah of Indore, Tikkoo Jo Rao Holkar Sahib of the Indore State, which the writer calls upon the editor of the *Oudh Ukhbar* to at once contradict. He says:—"We cannot understand how the *Lucknow Times* got this news, as the Maharajah is in very good health: sometimes he goes out tiger shooting; sometimes looks into the affairs of his State. God keep him and his family, so long as the rivers Gunga and Jumna flow." Then follows, under the heading "Indore:—" "It is said that now-a-days this city is flourishing with the Hindoo tribe called Suraojee or Jainee. Thousands of them have come into Indore from all sides, and the idols of Parus Nath are taken out with very great pomp and ceremony; two or three elephants, and horsemen from the cavalry regiments, accompany them; flags and banners of gold are seen by twenties with them, extended to a great distance, and even the roads are blocked up with them: saving red and yellow clothing, and gold, and silver, nothing is seen. The reason given for all this is, that two temples are ready, after being some time building, and the images will be placed in them: hence all this gathering."

The *Murdhurmint*, of the 1st of February, does not require particular notice. It is said that the "Maharajah Nurput Singh, of Punnah, has had that title as his right—that of Mahundra, from the Lord Sahib." A correspondent at Shekawatee complains of violence and oppression being daily on the increase. "Inside the city of Futtehpoor there are constant thefts, while outside robbers do their work, and are encouraged by the people of the *raj*, and the bankers are treated with much violence;" &c., &c. In short, the writer complains of general mismanagement and confusion.

Under the heading "Joudpoor," it is said that the Ulwur Vakeel, Tnakoore Gopal Singh Jee, has had a *khillut* given to

him; a *khillut* was also given to a pundit, and all is well there. The writer adds, that "now-a-days our local correspondent has maintained silence, and no news of the place is sent."

The *Benares Ukhbar*, of the 4th of February, refers to the late doings at Lucknow,—all the disturbances there: and asks, "when the police sleep? that at that city day should become dark, and night see plunder going on."

The natives are said to be complaining very much about not being allowed to blow the *sunkh* (conch), which the Hindoos blow, and which custom has been long allowed, but is now said to be forbidden morning and evening. The writer says:—"This is justice indeed, that old customs should be broken. Why are the Mahomedans allowed to cry at early morning and evening, "*Allah! Allah!?*" or how do the Hindoos like this? The Government will do away with this order, and make both equal."

The *Tutboodnee Puthikee*, of the 15th of December, does not call for particular attention. The same paper of the 31st December and 5th of February, does not require particular notice; and the same may be written of the *Guain Purdain* of December, 1868.

The following vernacular newspapers have been examined
in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1869.	1869.
1	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	Jany. 29th	Feby. 3rd
2	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 30th	" 3rd
3	<i>Koh-i-Noor,</i> ...	Lahore, ...	" 30th	" 3rd
4	<i>Karnama Hind,</i> ...	Lucknow, ...	Feby. 1st	" 3rd
5	<i>Bhiddia Bilass,</i> ...	Jummoo, ...	Jany. 23rd	" 4th
6	<i>Rahnoomai Punjab,</i> ...	Sealkote, ...	" 29th	" 4th
7	<i>Mujm-ool Bharain,</i> ...	Loodiana, ...	" 30th	" 4th
8	<i>Ab-i-Hyat Hind,</i> ...	Agra, ...	Feby. 1st	" 4th
9	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	" 1st	" 4th
10	<i>Gwalior Gazette,</i> ...	Gwalior, ...	Jany. 24th	" 5th
11	<i>Sadiq-ool Ukhbar,</i> ...	Bhawulpoor, ...	" 30th	" 5th
12	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	Feby. 1st	" 5th
13	<i>Nusseem Jounpoor,</i> ...	Jounpoor, ...	" 2nd	" 5th
14	<i>Rafa Khaliack,</i> ...	Shahjehanpoor, ...	Jany. 1st	" 5th
15	<i>Ditto,</i> ...	Ditto, ...	" 15th	" 6th
16	<i>Rohilkund Ukhbar,</i> ...	Moradabad, ...	" 30th	" 6th
17	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	Feby. 2nd	" 6th
18	<i>Sholatoor,</i> ...	Cawnpoor, ...	" 2nd	" 6th
19	<i>Muir Gazette,</i> ...	Meerut, ...	" 3rd	" 6th
20	<i>Julwatoor,</i> ...	Ditto, ...	" 3rd	" 6th
21	<i>Ukmil-ool Ukhbar,</i> ...	Dehli, ...	" 3rd	" 6th
22	<i>Naiyar Ukhbar,</i> ...	Bijnour, ...	" 4th	" 7th
23	<i>Ukhbar Alum,</i> ...	Meerut, ...	" 4th	" 7th
24	<i>Oordoo Dehli Gazette,</i> ...	Agra, ...	" 6th	" 7th
25	<i>Moofeed-ool Anam,</i> ...	Futtehgurh, ...	" 4th	" 9th
26	<i>Allygurh Institute Journal,</i> ...	Allygurh, ...	" 5th	" 9th
27	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	" 3rd	" 10th
28	<i>Malwa Ukhbar,</i> ...	Indore, ...	" 3rd	" 10th
29	<i>Murdhurmint (Nagree),</i> ...	Joudpoor, ...	" 1st	" 7th
30	<i>Ukhbar Benares (Ditto),</i> ...	Benares, ...	" 4th	" 9th
			1868.	
31	<i>Tutboodnee Puthikee,</i> ...	Bareilly, ...	Decr. 15th	" 5th
32	<i>Ditto,</i> ...	Ditto, ...	" 31st	" 5th
33	<i>Guain Purdain Ptahekee,</i> ...	Lahore, ...	Decr.	" 5th

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

Upper India.

DEHLI :
The 24th February, 1869. }

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The following technical newspaper have been received

in the month of May

1881

1881